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ARTIFICIAL STIMULATION OF LACTATION IN PRIMITIVE CULTURES

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In many primitive cultures the nursing period of the child is extremely long compared with that prevalent in our own society, its rarely being less than two years in duration and frequently even exceeding that length of time. Inasmuch as long suckling is considered essential for the general welfare of the child, many means are taken to safeguard and guarantee breast-feeding for the infant. If the mother should be unable to serve in this function some other woman, usually chosen according to the prevailing customs, will be substituted as wet-nurse. In case wet-nurses are not available even infanticide may be preferred, since artificial feeding is not considered a safe substitute for breast-feeding. In this paper we are not concerned with all the various aspects regarding the suckling of the infant but rather with a specific, perhaps startling, phenomenon occasionally reported among primitive peoples.

In their study of women in primitive societies, Ploss and Bartels mention that sometimes lactation is artificially induced either by means of specific stimuli or simply by applying the child to the breast, a phenomenon which they termed *lactatio serotina* or late lactation. According to their report, lactation was induced by the application of certain medicines not only to women immediately after the birth

of a child, but also among older women who had long since borne a child or who had even passed the child-bearing age.[1] Regarding this problem I should like to present some material referring primarily to the African continent with a few added remarks concerning its occurrence in other parts of the world.

1. *Africa*

On the African continent we have information concerning artificial stimulation of lactation from four major areas: (a) South Africa, (b) Southwest Africa, (c) West Africa and (d) Algeria. The fact that we have information from these regions only does not necessarily limit the occurrence of this phenomenon; it may well be found in other regions also.

(a) While doing field work in the Rhodesian Mashonaland in 1930, I heard of this phenomenon for the first time. A physician at one of the mission stations told me that a Mashona woman living at the mission had died in childbed, leaving a baby only a few days old. Shortly afterward a native medicine-man arrived who prepared a concoction of various herbs and gave it to an elderly woman who was a decade or more past her last childbirth. A few days after drinking the medicine, so the physician narrated, this woman was able to nurse the child. At the time I paid little attention to the story, believing it to be just another one of the many tales told in this region and, therefore, did not investigate the circumstances in detail.

Since then, however, I have come upon other accounts of artificial stimulation of lactation in older literature as well as more recent anthropological reports. The first, an account from the Bechuana, was reported by Livingstone as follows: " I have examined several cases in which a grandmother has taken upon herself to suckle a grandchild. Masina of Kuruman had no children after the birth of her daughter Sina, and had no milk after Sina was weaned, an event

[1] Ploss, H. and Bartels, M.: Das Weib. 8th ed. Leipzig, 1905, vol. II, p. 476.
Bartels, M.: Die Spätlaktation der Kafferfrauen. *Zeitschrift für Ethnologie*, vol. XX (1880), p. 79.
Ploss, H. and Bartels, M.: Das Weib. 11th ed. (by F. v. Reitzenstein). Berlin, 1927, vol. III, p. 224.

which usually is deferred till the child is two or three years old. Sina married when she was seventeen or eighteen, and had twins; Masina, after at least fifteen years' interval since she had suckled a child, took possession of one of them, applied it to her breast and milk flowed, so that she was able to nurse the child entirely. Masina was at that time at least forty years of age. I have witnessed several other cases analogous to this. A grandmother of forty, or even less, for they become withered at an early age, when left at home with a young child, applies it to her own shriveled breast, and milk soon follows. In some cases, as that of Ma-bogosing, the chief wife of Mahure, who was about thirty years of age, the child was not entirely dependent on the grandmother's breast, as the mother suckled it too. I had witnessed the production of milk so frequently by the simple application of the lips of the child, that I was not therefore surprised when told by the Portuguese in Eastern Africa of a native doctor who, by applying a poultice of the pounded larvae of hornets to the breast of a woman, aided by attempts of the child, could bring back the milk." [2] It might be added that Livingstone, who was a physician as well as a missionary, was thoroughly convinced of the effectiveness of the methods employed by these natives, but does not inform us whether or not he observed and tested the actual flow of milk.

Kropf who lived among the Xosa for forty-two years noted that this phenomenon was common among these peoples and stated that he had learned of " numerous " cases in which women from sixty to eighty years of age suckled their daughter's children. Specifically he referred to a woman, who at the time of his arrival in Africa in 1845, already had children some twenty years old and who later had nursed her great grandchildren in 1887. Furthermore, Kropf mentioned that old women were able to suckle a baby as often as they wished, although he was uncertain as to the quantity and quality of their secretions. According to his rather superficial investigations, Kropf was of the opinion that both breasts produced milk, but apparently not very abundantly since " die Brüste niemals das volle strotzende Aussehen bekommen, wie bei jungen nährenden Frauen."

[2] Livingstone, D.: Missionary Travels and Researches in South Africa. New York, 1858, p. 140.

He added that while the baby suckled the breast of its grandmother, it also received cow's milk.[3]

A still more sensational instance from approximately the same region has been reported lately by Gatti who claims to have witnessed a young Zulu girl, who had not yet borne a child, being subjected to an agonizing treatment as a result of which she was enabled to nurse an infant.[4]

In writing of a Bathonga woman who died shortly after she had given birth to a boy, Junod stated that the woman's mother " who had an adult son and had had no other child since, prepared light beer and other appropriate food and succeeded in secreting milk in her own breast." She was then able, according to the report, to breast-feed the child and thus to save his life.[5]

A more detailed account concerning this phenomenon among African tribes has been offered by A. T. and G. M. Culwick[6] who lived among the Wabena of the Lake Nyassa region. The Wabena state that if a mother dies during the nursing period " very often the infant's maternal grandmother adopts it and suckles it, though she herself may not have borne a child for years." According to the Culwicks, the Wabena " declare that any woman who has once had a child and who is not past her menopause can ' bring back her milk ' by quite simple treatment." For that purpose a medicine is used which is called *mugaho* (literally: that which brings out the milk). While the exact composition of the medicine is not given, the authors write that " ginger, salt, and the barks of the wild fig and Pterocarpus bussei *Harms* all figure in preparing the infusion, which is taken both internally and also put hot and steaming into a mortar so that the woman applies the steam to her breasts. The ground-up roots of another plant are also rubbed into incisions made in her breasts." This medicine is not only used under the circumstances described but is also given to nursing mothers who want to increase their supply of milk. The Wabena even utilize a similar procedure to make their cows yield more milk.

[3] Kropf, ct. Bartels, *loc. cit.*, p. 80.
[4] Gatti, A.: Hidden Africa. London, 1933, ch. VII.
[5] Junod, H. A.: The Life of a South African Tribe. 1st ed. 1912, vol. I, p. 49.
[6] Culwick, A. T. and G. M., Ubena of the Rivers, London, 1935, pp. 271-273.

In case a nursing child has been deprived of its mother, it is fed with gruel and sugar-cane juice until the new wet-nurse is considered ready to resume the infant's breast-feeding. As a rule it is believed that two days after this breast treatment, the breasts yield a watery fluid and that shortly thereafter the flow of real milk follows. In individual cases, however, the milk flow may be retarded for as many as ten days. Some kind of treatment is also given after breast-feeding has begun, " but usually after a few more days the supply is well established and can be maintained without further artificial stimulation."

The four case studies reported by the Culwicks deserve our special attention. In the first instance a mother died six or seven months after her child had been born; thereafter the infant was suckled for about one year by its grandmother who had given birth to her last child fifteen years previously. The second case was that of a mother who died two weeks after her child was born. This child also was nursed by his grandmother, a woman of about forty years of age who had not conceived since bearing the infant's mother. The grandmother's milk " was slow in coming, and ten days elapsed before she was able to begin suckling." The infant is reported to have died after one and a half months. Regarding the third case we learn that a woman, some thirty years of age who had not been pregnant for four years, adopted and nursed her sister's three months old baby. After three days her milk flowed freely and thereafter she nursed the child for a period of two years. The fourth case was of a woman who died in childbirth leaving her infant in the care of its grandmother who seemed approximately thirty-five years of age and who had not given birth to a child since the baby's mother was born. She " brought back her milk in three or four days and is rearing the motherless baby. The writers saw it in June 1933 when it seemed to be thriving. (The grandmother) said she had a little milk by the third day of treatment and sufficient by the fourth, but as the supply was not very plentiful, she was still drinking the medicine. The writers actually watched the baby being fed, and the woman undoubtedly had milk " [6]

Fülleborn refers in a general way to the same phenomenon among the Konde, neighbors of the Wabena. He speaks of a medicine for the stimulation of lactation which is said to be so effective that it

enables grandmothers to suckle their grandchildren, if the mother should die.[7]

(b) Similar instances have been reported of a few tribes in Angola. Regarding the Ovimbundu, for example, Hambly briefly states that "a baby whose mother has no milk may be given to a woman who has not borne a child for many years, and the suckling of the child quickly induces a milk supply."[8] A similar reference is given by Baumann concerning the Tsokwe, inhabiting regions very close to the Ovimbundu. However, the author doubts the native statements and adds that the older women's nipples are also treated with the sap of certain plants.[9]

The Bergdama of Southwest Africa likewise believe that older women can induce the flow of milk by the frequent massaging of their breasts and are then enabled to feed a perhaps motherless infant. Vedder, who makes this report, is doubtful, however, as to the effectiveness of such methods.[10]

(c) According to Westermann, the West African Ewe maintain that after a child has suckled an older woman's breast for a few days milk will flow. To stimulate lactation still further, women are said to eat raw manioc and coconut as well as boiled maize.[11] Harris writes regarding native groups inhabiting the Sokoto province of Nigeria, that: "If a woman is too ill to suckle her child, or dies before it is weaned, it is the duty of her own mother to do so and to this end she is given a mixture of millet bran and water to induce the flow of milk. If the mother of the wife is dead, this duty devolves upon the aunt, or, failing her, upon other female relations. Failing them, the baby is usually handed over to a stranger to nurse for a consideration." The belief that bran is an effective stimulant of lactation even in women who have ceased to bear children is very general among these natives, but it is only thought to be effective in the case of women who had already borne children.[12]

[7] Fülleborn, F.: Das deutsche Nyassa- und Ruwuma-Gebiet. Berlin, 1906, p. 216.

[8] Hambly, W. D.: The Ovimbundu of Angola. Chicago, 1934, p. 187.

[9] Baumann, H.: Lunda. Berlin, 1935, p. 88.

[10] Vedder, H.: Die Bergdama. Hamburg, 1923, p. 44.

[11] Westermann, D.: Die Glidyi—Ewe in Togo. *Mitteilungen des Seminars für Orientalische Sprachen*, Berlin, 1935, p. 23.

[12] Harris, P. G.: Notes of the Dakarkari Peoples of Sokoto Province, Nigeria. *Journal of the Royal Anthropological Institute*, vol. LXVIII (1938), p. 131.

Burton reports that the Egba of Yorubaland indulge in a similar practice [13] and with respect to the inhabitants of Southern Nigeria, Talbot writes that " grandmothers and women long past the age of child-bearing apparently have the power to produce milk at will. Doctors are also said to be able to give medicines which have this effect or, at any rate, increase the flow." [14]

Mr. Julius Okala, a native of Iboland in Southern Nigeria, now a student at Lincoln University, informs me that artificial inducement of lactation is practiced throughout Iboland. Specifically he related the following case: His uncle's wife had given birth to a male infant, which was the third successive boy borne by her. Since, according to popular belief, a woman is apt to die if she bears more than three male children in succession without leaving her husband for some time, she asked for and was granted a six months' " vacation " which she spent at her mother's village. After about four months she was again pregnant as a result of adulterous relations. According to the belief prevalent in this culture, she was not considered fit to feed her baby properly since her milk was now regarded as without value and furthermore dangerous for the infant's life. Consequently the uncle's mother (my informant's grandmother) went to fetch the child which was then between five and six months old. The informant's grandmother was at that time a woman of about forty years of age and had not borne a child for some ten years. The informant did not know whether or not she had yet passed her menopause. She went to a *dibia*, a " medicine man," specializing in " breast treatments," called *icha ala* (literally: to wash the breast), and was subjected to a four-day treatment, after which she was able to suckle her grandchild. While the method of treatment is guarded by the *dibia* as a secret and consequently is not known to the informant, the latter felt sure that the results of it were very satisfactory. He naturally did not make any detailed investigation and therefore was unable to state specifically whether or not milk actually came, but he was convinced that his grandmother's breasts were swollen beyond normal and he took this as a sign of effective lactation.

[13] Burton: *Das Ausland*, vol. 35 (1864), p. 822.

[14] Talbot, P. A.: The Peoples of Southern Nigeria. Oxford, 1926, vol. II, p. 357.

Artificial stimulation of lactation has also been described regarding the Baya of French Equatorial Africa. Pedron, who reports this instance, emphatically states that with his own eyes he saw a woman between fifty and fifty-five years of age with dry flat breasts who was nursing the baby of her daughter who had died. The woman was submitted to a treatment by a native doctor and after three days she is said to have had " les seins gouflés comme une jeune maman de dix-huit ans." [15]

(d) Among the Arabs of Algeria E. V. Rose found an old negro woman, a slave of the Kaid of Biskara, who had borne a child more than thirty years previously. She had been the nursemaid of the Kaid and later had nursed his children continuing to do so throughout this period, and furthermore she had milk in abundance. When the reporter expressed doubt as to the quality of the milk, the Kaid's wife said that milk was milk and that she knew of no difference.[16]

2. *India*

Among the Lepcha of Northern India, Gorer informs us that any woman who once has given birth to a child is believed to be able to " produce milk spontaneously when a baby sucks." Here also it is the obligation of the grandmother to suckle the child should its own mother die. In briefly reporting a specific case the author writes: " I myself saw Kurma's mother-in-law suckling her granddaughter, though it was over twenty years since she herself had borne her last child." In addition, the Lepcha maintain that women who have never borne a child can produce milk which may be indigestible at first, but later becomes satisfactory. Gorer also remarks that " if the mother dies the husband's breasts will very often swell " and, he adds, " but they only produce a sort of lymph and not proper milk " (sic).[17]

Another instance of this phenomenon is reported by Bose, superintendant in a hospital in Rajputana, who observed a mussulman woman, forty years of age, who had never borne children, nor had anything like an abortion in all her life. She was seen nursing her

[15] Pedron, P. M.: L'enfant Gbaya. *Anthropos*, vol. XXII (1927), p. 353.
[16] Rose, E. V., ct. Ploss-Bartels, 11th ed., *op. cit.*, pp. 223-224.
[17] Gorer, G.: Himalayan Village. London, 1938, p. 354.

husband's grandchild by another woman and had done so for many months. "The flow of milk is copious, quite enough to satisfy the child." The author was told that "about 23 years ago she nursed the child's father. . . . In both instances, the woman states that previous to suckling the breasts were quite dry, but as soon as she applied the child to the breast, a copious and sustained supply of nourishment set in." [18]

3. *Indonesia*

In Java, according to Glogner, it is said to be the custom for babies to be nursed by their grandmothers if their own mothers are too busy to devote enough time to them. By mere suckling by the baby a milk-like secretion is produced, although it is expressly stated that it is not like the mother's milk. In their language the Javanese clearly distinguish between *Kassi-tetek*, suckling of the mother's breast, and *Mpeng*, suckling of the grandmother's breast.

Among the five cases communicated by Glogner to Bartels, four were grandmothers between thirty-seven and fifty years of age. The three younger women had not yet reached the menopause, while one woman, about forty-five years old was in her climacteric, and the other, fifty years of age, had passed that stage. The three younger women had a rich flow of milk, while the other two had a scantier flow. Although the secretion of milk was "doubtlessly" available, there was not an adequate amount to feed the children exclusively with it and, therefore, they had to be given supplementary food. The quality of milk was described as being very "rich in water." The time necessary to induce the flow of milk in these women varied. In one case it was stated that it came "soon," in another that it came gradually," the breasts of the youngest of the five women began to lactate after three days, while it required ten days for those of the fourth to flow.[19]

We find another rather generalizing statement regarding the Atjeh of Northern Sumatra where it is said that if the mother is unable

[18] Bose, B. B.: Copious Lactiferous Secretion in a Sterile Woman. *Indian Medical Research*, Jan. 16, 1896, X, p. 42.

[19] Bartels, M.: Lactatio serotina in Java. *Zeitschrift für Ethnologie*, vol. 28 (1896), pp. 110-112. *ibid.* Die Spätlaktation. *loc. cit.*, pp. 267-270.

to nurse her baby, that her mother will suckle the child. Jacobs, who reports this instance, was assured that it was only necessary to offer the older woman's breast to the baby several times for three or four days in order to stimulate the secretion of milk and that the child was induced to suckle the empty breast with the help of some drops of milk placed on the nipple. Specifically Jacobs refers to a grandmother about thirty-eight years old whose last child was born fourteen years before and who had successfully nursed a boy.[20] Another such case has been reported by Joustra from the Batak of Sumatra. This author refers to a reliable witness who stated that an old grandmother who had had no milk for years, saved her grandchild's life by causing her milk to come back by means of beating and massaging her breasts.[21]

4. *Polynesia*

Concerning the Maori of New Zealand, Tuke remarks about the "extraordinary length of lactation" and in reporting on various other phenomena writes: "Another remarkable circumstance is, that you hear occasionally of women who have never been pregnant suckling children. I know of one instance of this and was sufficiently well acquainted with the woman herself and family to be free from mistake and misinformation." [22]

5. *North America*

Lafiteau, while visiting the Iroquois in 1640, referred to artificial lactation and wrote the following: "Here is an occurrence which many have considered remarkable. There was a woman who had had nine children, the last of whom was married, and had children; I mean to say, in a word, that this woman was very old,—I believe that her age was more than 60 years; yet one of her daughters happening to die, and leaving a child in arms, this good old woman took the child and offered it her withered breast. The child, by

[20] Jacobs, ct. Ploss-Bartels, 11th ed. *op. cit.*, p. 225.

[21] Römer, R.: Die Heilkunde der Batak auf Sumatra. *Janus*, 1907, vol. XII, p. 389.

[22] Tuke, Dr.: Medical Notes of New Zealand. *Edinburgh Medical Journal*, Feb. 1864, p. 726.

pulling at it, caused the milk to return, so that the grandmother nourished it for more than a year." And the author adds: "We saw this with our own eyes. Nature uses strange devices to preserve itself, or, rather, he who guides it is a great Master." [23]

One other reference has been reported by Smith in his study of the Bella Coola in British Columbia. These people use the leaves of the stonecrop (Sedum spathulifolium *Hook*) before the plant flowers and prepare a medicine from it which is believed to produce artificial lactation within one day. This medicine is taken internally and additionally, in order to secure the desired effect, warmed leaves of the same plant are applied externally.[24]

6. *South America*

Artificial stimulation of lactation has been reported for the Taulipang of Guiana by Koch-Grünberg, who, being a physician, expressed doubt as to the effectiveness of such treatments as well as to the correctness of native beliefs concerning this phenomenon. Additionally he pointed to the fact that since girls of this culture marry at a very early age, grandmothers who are said to suckle motherless babies may still be very young and of child-bearing age.[25]

7. *Conclusion*

In the light of modern medical science, artificial stimulation of lactation is an extremely difficult process which can only be accomplished by rather complicated procedures. On the whole, lactation and its physiological function are intimately connected with the various phenomena resulting from pregnancy. From the standpoint of present-day knowledge, the effectiveness of such lactiferous treatments as mentioned above is more than doubtful. It should be emphasized, moreover, that in no instance has a careful physical examination been made by those who report its occurence, so that we are only dealing with impressionistic accounts.

[23] The Jesuit Relations and Allied Documents. Vol. XIX, p. 71.

[24] Smith, H. I.: Materia Medica of the Bella Coola and Neighboring Tribes of British Columbia. *Annual Report for 1927, National Museum of Canada,* Ottawa, 1929, p. 57.

[25] Koch-Grünberg, Th.: Vom Roroima zum Orinoco. Stuttgart, 1923, vol. III, p. 138.

This does not preclude the possibility of individual abnormalities in the mammary glands which might make possible lactiferous secretions either prior to or long after the occurrence of normal lactation. In medical literature several clinically observed cases have been reported. An extreme case, for example, was noted by Ploss-Bartels in referring to a Parisian woman who, at the age of 71 years, regained the ability to suckle her grandchild although she had not suckled a child for 25 years.[26] In this paper, however, we are not interested in abnormal cases, but rather in those accounts which refer to artificial stimulation of lactation as a common practice. Since exact evidence is lacking with respect to the latter, we must conclude that they are not only unlikely, but doubtlessly are what may be termed cultural fiction.

In all the cultures mentioned in this paper it is customary for the mother to breast-feed the child for many (two, three, and more) years. This in itself indicates the importance attributed to breast-feeding and, one may add, that such a long nursing period is more the result of custom than due to rational or nutritive consideration, since the food value of the mammary secretions, if there are any at all, is worthless in the second or third year. But besides extending the nursing period to such length, the nursing mother has to observe a whole set of rules; she must abstain from certain foods, she is not allowed to have sexual relations, etc., all of which restrictions are considered important for the "proper" feeding of the child. It needs hardly be stressed that in spite of this long breast-feeding period, the infant does not depend on it as its sole source of nutrition. On the contrary among all of the tribes mentioned in this paper the infant receives supplementary food very early. Among the African groups, for instance, supplementary feeding begins only a few weeks after the birth of the child. Thus, contrary to the belief of many, breast-feeding is actually not such an important factor in the nutrition of the infant of primitive groups, as is normally assumed, but feeding at the mother's breast is merely *considered* important by these people and consequently has been culturally conceptualized and idealized, just as in our own culture,

[26] Ploss-Bartels, 11th ed., *op. cit.*, p. 226.

perhaps only to a greater degree. The nutritive value of suckling has simply been taken for granted. Thus whenever the normal nursing patterns are disrupted, by the death of the mother or from other circumstances, a substitute wet-nurse has to be secured, since feeding an infant without the decorum of breast-feeding would not be considered sufficient. Inasmuch as other women with milk of their own are at a premium and since women with normal sexual relations are not suitable for nursing purposes, because their " milk " is considered poisonous for the infant, grandmothers are the most likely substitutes. Moreover, since breast-feeding of itself is considered important to the development of the child, the secretion of milk as well as its alleged artificial stimulation are not questioned. In reality the mother's breast during the second and third year of suckling, as well as that of any substitute, serves primarily as a pacifier and as such serves an important function, but milk with any nutritive value is offered only more or less accidentally. Doubtlessly the secretion, if any, is in the form of colostrum only.[27]

[27] The nursing patterns of some primitive groups shall be discussed in greater detail in a forthcoming paper.

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BY

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